

# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



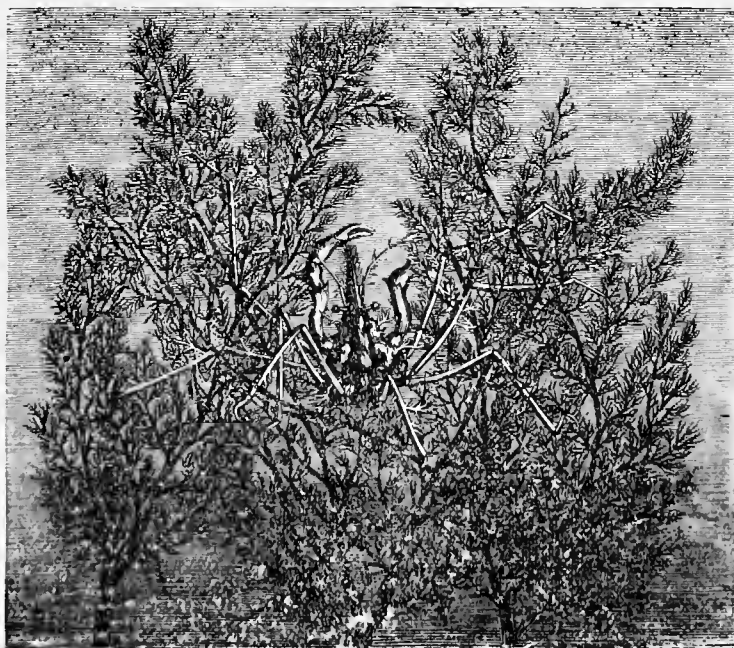
VOL. XIII.

SALT LAKE CITY, SEPTEMBER 15, 1878.

NO. 18.

## THE SEA-SPIDER, OR SPIDER-CRAB.

THE Spider-crab is a crustacean, and so called on account of its resemblance to a spider. It belongs to a genus which has a large number of species—that branch of the animal kingdom known as the articulates. It occupies a position among the crustaceans equivalent to that held by the spider among other articulates. It cannot be defined as entirely a water animal, as it can live on land. As the tide recedes, these tiny creatures are frequently left in the seaweeds, in which they are entangled, and from which at times they can, at first sight, scarcely be distinguished. On the shores of the Atlantic ocean, naturalists tell us, a very large creature of this genus may be seen at times moving about like a little forest of sea-weeds, by which it is concealed. This is one of the Spider-crabs (*Lilinia canaliculata*) to which species the spider-like crustacean here represented belongs. Its long legs, terminated by slender claws, and its pincers, give it a formidable appearance; but it is not a dangerous creature. The natural use of the claws is similar to that of fingers, and the pincers are designed to assist it in procuring food. The eyes of the creature are sessile, at the end of pedicles, little dark spots of bead-like appearance. The pedicles are capable of moving about in every direction, so as to enable the animal to look about after its enemies, which are very numerous. This is the reason why the Spider-crab conceals itself among sea-weeds, barnacles and other convenient shelter. It also hides itself for the purpose of slyly pouncing upon unsuspecting victims, who do not notice the presence of an enemy in a creature so closely resembling the vegetation in which it lives.



The Spider-crab, in its habits as well as appearance, is much like the spider family, which have been shown in these pages to be both aquatic and terrestrial animals. In the observation of these crustaceans there is much curious information obtained, by which it may be seen how much influenced animals are by their surroundings. The young of the crustacea are said to be "so wonderfully mimicked by some of the young spiders that the two forms seem, at a glance, to hardly belong to different genera; the two great groups seem to

merge into each other; and we are only sure that one is a young spider and the other a young crustacean, by tracing the life history to a more complete development."

The Sea-spider is, in reality, a true crab. It has its structure adapted to its position. If it preys upon creatures inhabiting the seas to support life, it is preyed upon in turn. The numerous species of animals before alluded to in articles on sea-anemones (actiniae) devour the crabs. The actiniae spread out their numerous arms, or tentacula, and attach themselves to the crab with a hold from which no effort of the crustacean can free itself.

From the appearance of the algae here represented it can be readily understood that such a locality would be a dangerous one for the Spider crab. To compensate for these dangerous conditions nature has made a provision that the crustaceans can reproduce their limbs; so that when they have a limb broken off it will grow again, and they are only put to temporary inconvenience.

The Sea-spider is now deemed an object of interest in the aquarium, where its habits may be more completely studied.

It is found to be a cleanly and interesting creature, freeing itself from impurities with its long, delicate fingers and its tiny claws. When it lives in a place free from danger it does not conceal itself with sea-weeds and other substances, but disports itself in the water as respectably as any other being of its own order.

## Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

WE were frustrated in all our attempts to publicly set forth the principles of the gospel to the people. However, to faithfully acquit ourselves before the Lord and our brethren who had sent us, we adopted measures to lay before the people the printed word, which, in many cases, would be read by parties that we could not approach. Elder Woolley arranged with Mr. Moore, the editor of the *Indian Standard*, a newspaper published in the city of Delhi, to print one thousand copies of the "Only way to be Saved," a treatise written by Elder Lorenzo Snow, one of the Twelve Apostles, explanatory of the first principles of the gospel. Elder Woolley gave Mr. Moore his watch in payment for the publishing of the tracts. We hired a reliable cooly to assist us in distributing them among the people, as he could continue all day, while we could only, with safety, be out a short time, morning and evening, on account of the heat.

Meerut contained about six hundred bungalows, and out of this number only about ninety received and retained the pamphlets. As soon as many of the inmates learned the nature of the document they would return them to us by their servants, saying, "Sahib nahie mangta," that is "The gentleman does not want it."

On the evening of the 31st of October all the lazars of the native city of Meerut were brilliantly illuminated. Upon inquiry, we learned it was a festival given in honor of the goddess Kaili, the patron goddess of all thieves and other vile characters. The Thugs, on the night of this festival, ply their vocation of stealing and robbing in earnest. If they are successful in escaping with their booty, they interpret it as an omen of their success during the current year.

Having made every possible effort on our part to lay the fullness of the gospel before the Anglo-Indians of Meerut, who, with few exceptions, had proved themselves unworthy of such blessings, we concluded to make Delhi our next field of operations. We had no means, and no one seemed inclined to give us any, and we could not very well travel without, consequently, we made up our minds to try the generosity of the few friends we had made. In soliciting aid, Elder Woolley and I took that painful task by turns. We called upon Colonel Bensonby, stating to him that we were about to leave for Delhi, but were destitute of means to go on. We had a long, pleasant interview with him, entering freely into the details of our mode of traveling, not being salaried men, but trusting in the Lord to open the way before us by raising up friends to provide for our wants. When about to take our leave, the colonel gave us ten rupees.

The Lord will bless all such men, for they are among the honorable men of the earth, notwithstanding they have been and are blinded by the cunning craftiness of men.

We called upon the Rev. Mr. Rottan, mentioned in a previous chapter, with whom we had several pleasant interviews. He stated that he was glad to see us, and informed us that he had been conversing with many of his friends (Rev. Mr. Tuson among the number) about us, and had come to the conclusion that we were honest men, but deceived. He believed that Joseph Smith was an impostor, etc. This was nothing but what we expected; and we gave him to understand that we were willing to relinquish all our errors and embrace truth every time. We told him it was a characteristic of the Christian world to scandalize the character of Joseph Smith, a great, virtuous and upright man—the great prophet sent to prepare the way before the second coming of the Lord, and who had sealed his testimony with his own blood—and asked him what any man's character had to do with the principles of eternal truth. We advised him to read and meditate upon one particular saying of the Savior to the Jews: "Which of the prophets have not your forefathers slain, which testified before of the coming of the Just One?" We reasoned with him, setting forth that all the prophets sent of God, not excepting His Son, were despised by the world, and this generation were following in the footsteps of the fathers.

Notwithstanding the Rev. Mr. Rottan's tradition, education, surroundings and bogus theology, he had a heart in him. Before leaving, he gave us seven rupees, not for the furtherance of our principles; but as Anglo-Saxons. We thanked him, reminding him of what Jesus taught: that whosoever should give a cup of cold water to the least of His disciples, only in the name of a disciple, should in no wise lose his reward, and that whosoever should receive a righteous man in the name of a righteous man, should receive a righteous man's reward. Inasmuch as he aided us in the name of Anglo-Saxons, we told him he might expect to receive an Anglo-Saxon's reward.

While we remained at Meerut, Mr. Kelly, our host, was very kind to us in furnishing us with food and shelter. His house was a rendezvous for many of the sporting characters of Meerut, who frequently collected there for the purpose of enjoyment, such as they could obtain by eating late suppers, and freely imbibing stimulants until midnight. Before dispersing they would, occasionally, come into the room where Elder Woolley and I were sleeping, calling us by name, blowing horns and using a few American phrases, such as "I guess," and "I calculate." Mr. Kelly would be among the group, enjoying what they evidently considered fine sport.

We did not allow this proceeding to annoy us in the least; nor did we show by any signs on our part that our feelings were in the least ruffled. Mr. Kelly was the only one who opened his house to shelter us, while we were quietly doing the will of our Heavenly Father, by calling upon the people to repent and flee from the wrath to come; hence they were welcome to all the merriment they could make at our expense. We felt to be charitable towards our host and others for the little aid rendered us in time of need. We trust the day will come when we may still be considered worthy, after such have been sufficiently humbled, and have atoned for all their shortcomings, to bless them with a salvation, that has never entered into their hearts to expect. They were highly educated in all the erudition of the world; but ignorant of the ways of the Lord, and, consequently, did not know what they were doing.

(To be Continued.)

## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

JOHN C. BENNETT made an affidavit before Daniel H. Wells, alderman of the City of Nauvoo, "that he never was taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or in deed, by Joseph Smith." When he made this oath he professed to be anxious to do right. The affidavit was made on the 17th of May, 1842. On the 25th of that month he was notified that the First Presidency, Twelve and Bishops had withdrawn fellowship from him, and were about to publish him in the paper. He begged them not to publish him in the paper for his mother's sake; he did this so humbly that the notice was withdrawn from the paper. The next day he attended a meeting at the Masonic Lodge Room, and acknowledged his wicked and licentious conduct; he cried like a child, and said he was worthy of the severest of chastisements; but he begged that he might be spared. His sorrow appeared so deep for the moment, or he pretended to feel so penitent, that Joseph plead for mercy, and he was forgiven still.

After this he did not remain long in Nauvoo. As soon as he got off he commenced circulating every kind of slander and falsehood against Joseph and the Saints. According to his statements, they were unfit to live. While he was professing to be a member of the Church, and to have great faith in the work, he wrote several fierce articles about the persecutions which the Saints had endured in Missouri. He did not publish his own name to these; but signed them "Joab, General in Israel." After he left Nauvoo, in writing against Joseph and the Church, he quoted from these articles. He did this to show the public what a treasonable, blood-thirsty people the "Mormons" were; but he took care not to tell them that he was the "Joab" who had written the articles!

Bennett published a book filled with the blackest lies about Joseph and the Saints. This created a little excitement, which, however, did not last long. He was despised by every one who knew him, and those who did not know him, but only heard his stories or read his book, looked upon him as a traitor, and a bad man. For some years before his death he had fits, which were very violent; he also partly lost the use of his limbs and of his tongue. It was difficult for him to make himself understood. He dragged out a miserable existence, without a person scarcely to take the least interest in his fate, and died several years ago, without a person to mourn his departure. And yet there was a time, probably, when he, like many others before and since, thought that if he should apostatize, the work of God would totter and fall! This is the blindness of apostates—the trick of the devil to lead them to do his bidding. He laughs at their folly, and when they can be no longer used by him, he throws them aside and leaves them to their miserable fate.

Sidney Rigdon and his family sympathized with Bennett; they had partaken of his spirit. The sickness of one of Sidney's daughters, and her wonderful restoration to health, and the reproofs she gave the family, had the effect to stir him up

again to a sense of his duty. But it was only for a little while. This you will learn as you proceed.

On the 6th of May, Lilburn W. Boggs, he who was governor of Missouri at the time the Saints were driven out of the State, was shot at and wounded in his house at Independence, Jackson County. On the 20th of July he went before a Justice of the Peace and swore that he believed it was O. P. Rockwell who had shot him, and he applied to the governor of the State of Missouri to make a demand on the governor of Illinois for the said O. P. Rockwell to be delivered up and brought to Jackson County. On the 8th of August, Joseph was arrested by the deputy sheriff of Adams County and two assistants, on a warrant issued by Governor Carlin. The latter was governor of the State of Illinois. Boggs had sworn that Joseph was "an accessory before the fact, to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs." And the governor of the State of Missouri, Reynolds, sent a requisition to Governor Carlin for Joseph and O. P. Rockwell to be given up to him. When they were arrested the Municipal Court of the City of Nauvoo issued a writ of *habeas corpus*, to have Joseph and Brother Rockwell brought before the court. But the officers refused to acknowledge the right of the Municipal Court in the case, and they returned to Governor Carlin for further instructions. The demand for Joseph to be taken to Missouri was unjust and illegal. Even if he had been guilty of the crime of which Boggs accused him, there was no law by which he could have been dragged into Missouri to be tried. But this was an excuse. Not satisfied with the sufferings he had already endured in Missouri, they wanted to take him back there, so that they could wreak their vengeance upon him. The charge against Bro. Rockwell and him had no foundation whatever. They were innocent, and Boggs knew it when he swore as he did.

It was stated that Governor Reynolds, of Missouri, was not acquainted with the proceedings; but that Boggs had made oath before a judge and the latter had made the demand on Governor Carlin. This was not legal, for a judge had no authority of this kind; it was the governor of the State who should have made the demand. Solomon says: "a prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Joseph plainly saw that the plan which had been arranged, by which he was to be arrested, was only a trap, and he determined not to be caught in it. So before the deputy sheriff returned to Nauvoo he thought it wise for him and Brother Rockwell to absent themselves from the city. He first crossed the river to his uncle John Smith's, in Iowa, where he stayed. Afterwards he crossed back to the Nauvoo side of the river, and stopped at Brother Edward Sayers'. He remained there until there were rumors in the city that his place of refuge was known. Then he removed to Carlos Granger's. While Joseph was absent from the city there were a great many stories in circulation about the course the officers intended to take to get him. If they could not find him themselves, it was said, they were going to bring to Nauvoo a force of men so numerous that they could search every house, and if he could not be found there, they would search the State, and not rest until they found him.

In reading the documents embodied in Joseph's history of those times we have been peculiarly struck with the sentiments of one of them. It is a letter written by Wilson Law, who was Major General in the Legion, elected in the place of John C. Bennett, and in reply to one written to him by Joseph. He says: "I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my

heart beats, or this hand which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of Liberty and Truth." Would you think, children, that the man who wrote those words would, in less than eighteen months, be forming plots to kill the man to whom he wrote them? Yet so it was. Wilson Law was a dishonest, wicked man, and he and his brother William, who was one of Joseph's counselors, were very corrupt. They both apostatized, and became two of Joseph's most bitter enemies. They entered into league with the mob, and did more, probably, than any other two men to bring about the murder of Joseph.

(To be Continued.)

## THE LENT HALF DOLLAR.

WHEN Charles Gleason was about ten years old, a bright half dollar was given him by his grandfather, to buy anything he pleased for a New Year's present. The boy's mother that morning taught him the verse: "He that hath pity on the poor, lendeth to the Lord, and that which he hath given will He repay him again." The words were running in the boy's mind, on his way to the store to purchase a toy which he had seen in the window of the shop, the previous day. Just before Charlie reached the store, he met a poor woman, who had sometimes done washing for his mother, and she seemed to be in great distress.

"What is the matter, Hannah?" said this kind-hearted child.

"O, master Charlie, I have got to be turned into the street this cold morning, and my little Bill is so sick, too!"

"Turned into the street—you and Bill! for what?"

"Because I cannot raise my weekly rent. I have just been to see my landlord, and he says it is three days overdue, and he will not wait another day. There go the men to put my bed and stove, and a few other things, upon the sidewalk. Oh! what shall I do?"

"How much is your rent, Hannah?" asked the boy with a choking voice.

"It is half a dollar," said the woman. "It will kill Bill to put him out in this cold—and sure I will die with him."

"No you will not! No you shall not!" said the tender-hearted child; and feeling in his pocket, brought forth his treasured half dollar, and placed it quickly in her hands. Seeing she hesitated to keep it, notwithstanding her great need, Charlie told her it was all his own, to spend as he pleased, and that he would rather give it to her than have the nicest toy in the store. Then walked away swiftly from the shop windows, which were all full of tempting New Year's presents, he went bravely home to his mother, sure of her approbation.

The first person he met was his grandfather. He had observed Charlie go down the street, and waited for his return, to see what he had bought. So his first salutation was:

"Well, child, what have you done with your money?"

Now Charlie's grandfather was not a religious man; and the boy knew that though he sometimes gave his money to his relations, he seldom or never bestowed it upon the poor, so he rather disliked to tell him what he had done with his money; but while he hesitated, the verse which he had that morning learned came into his mind, and helped him to answer. Looking pleasantly into his grandfather's face, he said—

"I have lent it, sir!"

"Lent your half dollar? Foolish boy! You will never get it again, I know."

"O yes I shall, grandpa, for I have got a promise to pay."

"You mean a note, I suppose; but it is not worth a cent."

"O yes, grandpa, it is perfectly good. I am sure about it, for it is in the Bible."

"You mean you have put it there for safe-keeping, eh? Let me see it."

Charlie brought the book and showed him the verse: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again."

"So you gave your money to a poor seamp? Well, you will never see it again. Who has got it, pray?"

"I gave it to Hannah Green, sir;" and Charlie told him the sad story.

"Oh fudge!" said his grandfather; "you cannot pay poor folks' rent. It is all nonsense. And now you have lost your New Year's present—or will, if I do not make it up to you. Here," he added, as he threw him another half dollar, "seeing your money is gone where you will never see it again, I must give you some more, I suppose."

"Oh, thank you!" said Charlie, heartily. "I knew the Lord would pay me again, grandpa, because the Bible says so, but I did not expect to get it so soon."

"That boy is too much for me," said the old gentleman, as he walked quickly away.

## THE JAREDITE COLONY TO AMERICA.

BY J. A. LITTLE.

THE Jaredites were the pioneer settlers of the American continent after the flood. According to generally received chronology, they left the Tower of Babel at the confusion of tongues, of which a short account is given in the 11th chapter of Genesis.

The Tower of Babel was in Western Asia, near the junction of the rivers Tigris and Euphrates. The remains of it are supposed to be near the modern town of Havilleh.

The departure of the Jaredites from the Tower of Babel took place about 2,247 years before Christ, or over 4,000 years ago. The company consisted of Jared and his brother, their families, and a few friends and their families. The brother of Jared appears to have been the revelator, and leader of the party. For some reason his name does not appear in the history of the Jaredites, known as the Book of Ether. He is represented as being a large and mighty man, and highly favored of the Lord. Jared, wishing not to be separated from his brother and immediate friends, requested his brother to ask the Lord not to confound their language. This favor being granted, he further inquired of God, through his brother, if He would drive them out of the land where they then dwelt; and, if so, where He would have them go. The Lord answered by directing them to gather their flocks and herds and seeds of every kind, and travel, under the direction of the brother of Jared, down into the valley which was northward. And the Lord said, "There I will meet thee, and I will go before thee into a land which is choice above all the land of the earth \* \* \* And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth."

They traveled to the valley of Nimrod, as directed. This fertile valley, between the rivers Tigris and Euphrates, in a century after the flood, was doubtless well stocked with animal life; and while affording Nimrod an excellent opportunity for



the display of his prowess as a hunter, answered as well for this early colony to make the needful additions to their stock of animal life for future use, and with which to propagate in their new home. There they constructed a vessel in which to carry fish to stock the waters of the land of promise, and also carried from there swarms of bees to gather the sweets from its flowers.

As the Lord had promised, He appeared to the brother of Jared, in the valley of Nimrod, and talked with him from a cloud. He commanded them to "go forth into the wilderness, yea, into that quarter where there never had man been." And "the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel."

It appears from the foregoing quotations that the section of Asia through which they were to travel, to its eastern coast, had never yet been inhabited, and that the Lord led them in a cloud, directing their journey from day to day.

They built barges, in which to "cross many waters." From the context, this was evidently in the first part of their journey. From the expression "that the Lord would not suffer that they should stop beyond the sea in the wilderness," it is evident that the previous phrase "many waters" referred to a large body of water, and not to numerous streams.

After crossing this sea they were required to go on to the land of promise. It is a strong point made in the history of this first colony to the western hemisphere, that it was especially set apart as a heritage for the righteous, and, that although the wicked might occupy it for a time, in the end they would be swept off.

That the "many waters" and "the sea," spoken of in the Book of Ether, was the same body of water as that now known as the Caspian Sea, is the most direct indication the narrative affords of the route traveled by these primitive colonists. If this conclusion be correct, the Jaredites traveled up the valley between the rivers Tigris and Euphrates, northward until west of the Caspian sea, built barges to cross the sea and continued their journey eastward.

From the narrative, and the geographical features of the country, the inference is reasonable that the Jaredites crossed Asia somewhere near the parallel of 40° north latitude, and north of the Kuenlon and Peling mountains, on a great continental plateau which divides the headwaters of the rivers emptying into the Indian Ocean from those flowing into the Arctic Sea. This route would be free from streams of any considerable magnitude, and at present has a mean temperature of about sixty degrees.

Camp Moriancumer, the terminus of their land journey, on the shore of "that great sea which divideth the lands," was doubtless somewhere on the coast of either the Japan or Yellow Sea.

Burdened as these colonists were with a great variety of animals and birds, and also with a vessel containing fish, and with swarms of bees, their progress must have been very slow. It being too soon after the flood for animals to have spread much over the vast continent of Asia, they must have lived on the increase of their flocks and herds, occasionally economized by wild fruits, or by grain raised by cultivating the soil. It would also take some time to build barges to cross the great inland sea. With these and many minor difficulties they must have been many years in accomplishing this journey to the eastern shore of Asia.

Our next paper will give some account of the building of the Jaredite vessels and of their voyage to America.

## DAVIS COUNTY SUNDAY SCHOOL JUBILEE.

FOR some time past arrangements have been in progress for holding a general jubilee for the Sunday schools of Davis County at Farmington on the 4th inst. But as the weather on that day proved unfavorable it was postponed for one week. Accordingly, on the morning of Wednesday last the roads leading into Farmington from the north and south fairly swarmed with teams and vehicles of various kinds, loaded with parents, teachers and children, wending their way towards the gathering point. When all the schools had arrived the marshal of the day, H. D. Haight, and his assistants organized them into a general procession and marched them along the principal street of Farmington and down to the grove of Thos. S. Smith, west of the town. Here everything necessary was arranged for the comfort and pleasure of the assembly. An archway over the entrance to the grove bore the motto "Welcome," and it seemed as if all who passed beneath realized its full meaning. All appeared free from restraint and bent upon orderly social enjoyment. A stand had been erected for the speakers, and was occupied by the presiding officers of the stake the superintendents of the Sunday schools and a number of visitors from Salt Lake City. In front and at the sides of the stand a large number of seats were arranged for the various schools, which, however, proved insufficient, and many were obliged to stand or seat themselves upon the grass. The children while seated in the grove, as well as while marching, presented a very fine appearance. Conspicuous among them were numerous and variously colored banners, bearing appropriate mottoes, such as: "The Pure of Utah," "In God we Trust," "United we Stand, Divided we Fall," "These are my Jewels," "Zion's Latent Strength," "Zion's Hope," "Peace and Unity," "God Bless the Youth of Zion," "Virtue," "Faith, Hope and Charity," etc. The best banner was carried by the teachers of the Centerville Sunday school. On the center of it was a good portrait of Joseph Smith, the Prophet, enclosed by the words "Glory to God in the highest, and on earth peace and good will towards men." Beneath was the date on which the school was organized, and the lines:

"We are defenders of the truth;

God bless our efforts to teach the youth."

A number of home-made banners, very creditable in appearance, were also noticeable.

While marching, each class was designated by a small banner bearing its title, such as "Bible Class," "Book of Mormon Class," "JUVENILE INSTRUCTOR Class," etc.

During the exercises the children of the various schools recited, in concert, the "Articles of Faith," answered questions on the "Restoration of the Gospel," and sang a number of the songs from the Music Cards in a manner which reflected great credit upon themselves and their teachers. Brief and appropriate speeches were made by Superintendents George Goddard, S. L. Evans, Wm. Willes, N. T. Porter and President Smith interspersed with songs, etc., when, after a two hours' session, during which none seemed wearied, the children were dismissed to spend the afternoon in enjoying their picnic, and indulging in various games in the ample shade afforded by the large grove, or playing base ball in the field adjoining.

It was truly a day of pleasure to all who participated. No accident occurred to mar the enjoyment of the occasion.

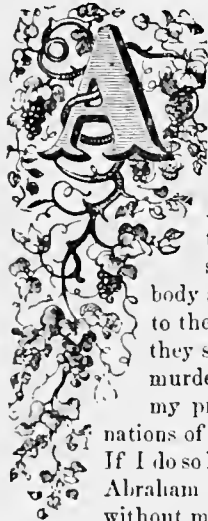
It was estimated that there were 3,500 persons present and that not less than 300 vehicles were employed in conveying them from the various towns to the grove. It was probably the largest audience ever assembled in Davis County.

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, SEPTEMBER 15, 1878.

### EDITORIAL THOUGHTS



AND the Lord said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

This was the command of the Lord to Abraham. Does it not seem like a cruel thing to ask a man to do, to murder his son whom he loved, and then burn his body as a sacrifice? Abraham could have said to the Lord, "You have commanded men that they shall not murder, and yet you ask me to murder. You have promised me that in Isaac my prosperity should be blessed, and all the nations of the earth, and yet you ask me to kill him. If I do so how can your promises be fulfilled?" But Abraham did not ask these questions. He obeyed without murmuring and without questioning. He knew the Lord had the right to take his son from him and to command him to kill him, just as much as he had to promise and give him to him. This act of Abraham's proved that he was truly a great man, a man of unbounded faith and confidence in the Lord. He took his son and went to the place which the Lord pointed out, and built an altar. He bound his son and laid him on top of the wood and took the knife to kill him without hesitation. Then the Lord stopped him and told him not to go any farther. Is it any wonder after Abraham had shown this faith that the Lord made such great promises to him? How many fathers in this day would be willing to do what Abraham did? How many sons would submit to be tied and laid upon an altar as Isaac did? And yet no man can sit down with Abraham in the kingdom of God who is not equally obedient with him. No child can ever hope to share with Isaac in the blessings of eternity who is not willing to submit to his father as Isaac was.

The Lord does not try the faith of all of His children in the same way. Isaac was doubtless the nearest to Abraham's heart of anything that he had, and the Lord selected Isaac as the means by which He would try Abraham. Some men love one thing, and some another; but we may depend upon it that the Lord, before we enter into the celestial kingdom, will test us and see whether there is anything on the earth that we love more than we do Him, and that we will not sacrifice when He commands us.

The example which Isaac set is a very important one to all the children of the Latter-day Saints. Isaac was not a very small boy when his father took him to make a sacrifice of him, for we read that when Abraham left his two young men and his animal, he laid the wood that was to burn the sacrifice upon Isaac, and Isaac carried it to the place where Abraham built the altar. It is likely that he was quite a large boy, but he did not resist his father nor attempt to run away when he saw what his father was going to do with him.

Children, how many boys of your acquaintance would submit

in this manner to their father? The most of boys would be very apt to cry murder in the loudest manner, and to kick and bite and struggle to get away, and if they could get loose would run away as hard as they could from their father, under such circumstances. Not so with Isaac. He submitted patiently and quietly and without any disturbance, just as the Savior, our Lord Jesus, submitted to do the will of His Father when He came down here and offered Himself as a sacrifice for all of us, that our sins might be blotted out.

If it was necessary to thus test the faith of Abraham and Isaac, don't you think it is necessary to test the faith of all the Saints who expect to obtain the same honor as they will?

IT affords us pleasure to notice that the children of many of the Sunday schools are becoming proficient in repeating in concert the articles of faith written by the prophet Joseph, also in answering questions in concert concerning the restoration of the gospel. These exercises are an excellent means of training the children and imparting to them useful and valuable knowledge. Learned in this way, it will never be forgotten. We notice with great pleasure an increased interest being taken all over the Territory in Sunday schools. Leading men take part therein, and they use their efforts to promote Sunday schools and have all the children attend them. The result is a marked improvement in the attendance of the scholars and teachers and in the character of the schools. We hope to see this interest continue and increase until every child in our Territory will be a pupil of the Sunday school.

**MUSIC.**—Many parents find it difficult to make home attractive to their children. The reason is, because they have never tried the refining influence of music. Home can and should be made happy, regardless of all cost, as the early home influences of each child form the foundation of his or her future career in life. Some parents seem to think that, as long as they clothe and feed the bodies of their children, their parental duties are performed. But this is a great mistake. While they are very particular about feeding the bodies, they are utterly neglecting the minds, which are constantly in action, and must be occupied with either good or bad, according to the surrounding circumstances. If you want your children's minds to expand with a knowledge of the pure and beautiful, place pure and beautiful things around them, such as books, pictures, flowers—and do not fail to give them music.

Who has not been held spell-bound by the sweet and soothing influence of music at some period of their lives? They were melodies, perhaps that were learned in infancy, or were sung by beloved voices now silent; and in memory we live by-gone days over again, surrounded by images of past affection, and past happiness, and awake at last from the play of fancy as from the charm of a romantic dream.

There is no place on earth more fascinating than home to the husband and father, tired out with the trials and toils of the day, and as the shades of night gently close around the earth, hushing the busy hum of industry, and while the spangled heavens, like a benediction sweet, form a grand and glorious canopy overhead, the family circle naturally gather around the music-stand, and drink of the delicious strains, until the mind becomes refreshed, and they retire to rest, feeling in harmony with the peaceful adornings of nature, and perchance to dream, during their undisturbed slumbers of the quiet night, of heavenly music in other spheres.

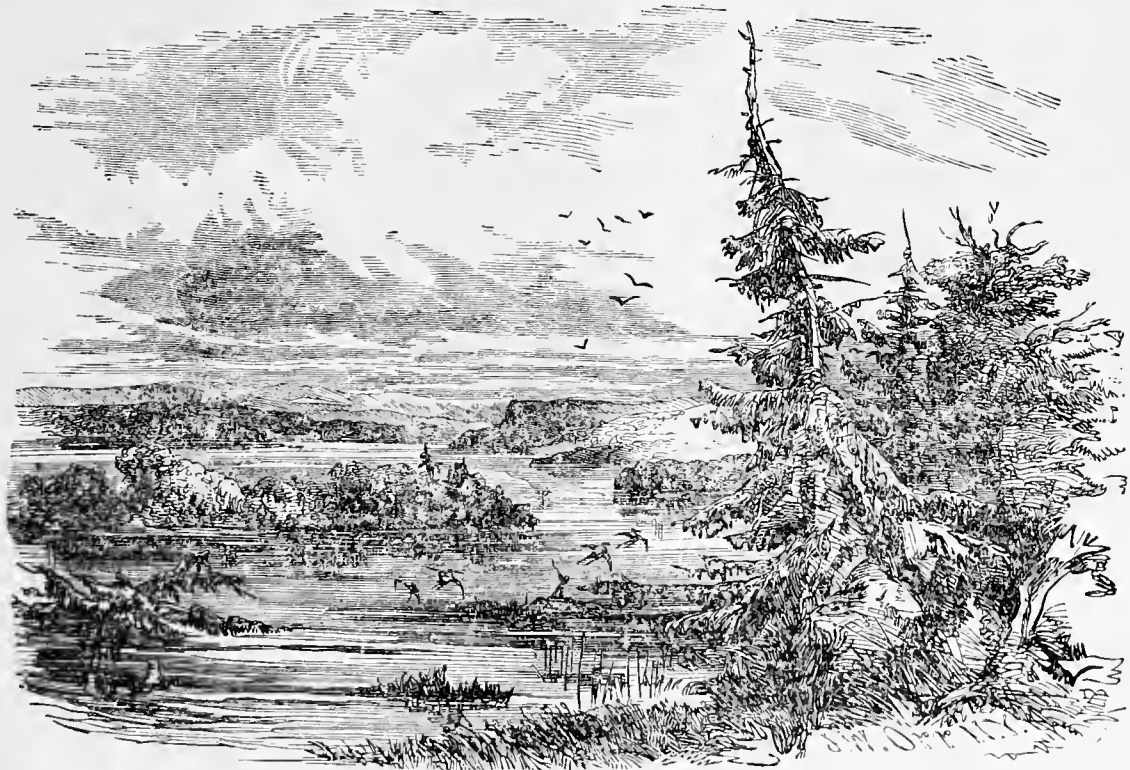
# DELTA.

PROBABLY many of our young readers have often read or heard of the deltas of rivers without really knowing what was meant by the word "delta." We wish to say a few words about deltas in general and some deltas in particular, and will commence by defining the term. We have a picture here that will help us to do so. By the delta of a river is meant the alluvial deposit at the mouth of a river. To be more explicit, we will say that the particles of earth, sand, vegetable matter, etc., that are carried along in the current of a stream generally have a tendency to settle at its mouth and form islands, similar to those seen in the picture. The term was originally applied to a triangular island in Egypt, at the mouth of the Nile, enclosed on two sides by branches of that river and on the other by the Mediterranean. On account of its having a similar shape to the fourth character of the Greek alphabet, it was called by its name--delta. But the term has of late years

the surrounding country. To prevent the river from overflowing these low-lying districts, immense banks or "levees" have been built along its sides, which occasionally give way, and then the country for miles around is submerged. In this way we may account for the catastrophes we sometimes hear of in the South, caused by the breaking of a levee.

The great floods of the Mississippi rise twenty feet at New Orleans, and at some other places as much as forty feet, above low-water mark. At such times the greater portion of the delta is overflowed; but when the volume of water decreases the marshes are again exposed to the sun. Then it is that malarial diseases, such as the yellow fever, which now threatens to depopulate some districts of that region, are to be feared. The masses of decaying vegetation grown or lodged in the swamps, reeking and festering under the burning rays of the sun, render the surrounding region anything but a desirable place to live in.

With all the disadvantages of our mountain country, we



been applied to land formed by the deposit of sediment at the mouth of any river.

Deltas are not common to all rivers. In many places where rivers empty into the sea there is such a strong ebb flow that the sediment is carried out to sea. But almost invariably where rivers empty into sheltered bays or gulfs, or placid lakes, or tideless seas the deltas are to be found.

The delta of the Mississippi is one hundred and fifty miles wide, and covers an area of 14,000 square miles; and through this flow the numerous "bayous" or outlets of the great river. The Mississippi washes, every year, thousands of acres of land from its banks, together with the trees and other vegetation growing there. The particles of this mass float in the current until a point is reached where the river becomes so sluggish that they settle. This silting up of the river for ages past has gradually raised the surface of the water in the region of the delta until at the present, during the period of high water, the surface of the river is considerably higher than most of

cannot help feeling that it is vastly preferable as a home to the luxuriant plains of Louisiana or the fertile but low districts of Mississippi. This consideration, though, should rather cause us to feel grateful than selfish, and those of our fellow creatures who are now suffering in the South should have our full sympathy and all the aid we can extend to them. We are apt to deplore the demoralized condition of our nation, and in many respects it is truly deplorable, but the suffering during the past few weeks in the south, has developed the fact that the people of this nation, generally, possess in an eminent degree at least one redeeming trait--they are benevolent. They have hearts that can feel for suffering humanity, and hands that are ready to aid the distressed. While the fever has been raging, and its victims have been increasing daily, physicians and nurses from distant parts have volunteered by scores to go to the assistance of the smitten community. They have done so at the peril of their own lives: and, indeed, by doing so, many of them have sacri-

ficed their lives. Financial help has also been liberally furnished by others. This charitable, self-sacrificing spirit is highly commendable.

To return to the subject of deltas we may observe that wherever they occur in very warm countries they may be considered as pestilence breeding spots. And although scientific men have failed to discover the exact nature of the noxious agent, it has been thoroughly proved that there is a close "connection between marshy districts and certain diseases, especially the various forms of intermittent and remittent fevers."

There is one feature connected with the delta of the Mississippi worthy of mention. The Government has undertaken, at an immense expense, to have the river deepened by artificial means through the delta. The contract for this work was given to Captain Eads, the distinguished civil engineer, who built the magnificent bridge across the river at St. Louis. The work is progressing very favorably.

## Correspondence.

42 ISLINGTON, LIVERPOOL, ENG.

August 15, 1878.

*Editor Juvenile Instructor:*

DEAR BROTHER:—Having been associated with Sabbath schools from my youth, and for the last twenty years in Utah, I can but note the contrast between the schools of this country and those of our mountain home. Here the schooling of children between the ages of five and fourteen years, is made binding by law upon all people, both rich and poor. This system is expected to elevate the condition of thousands of the poor and down-trodden of old England. True it is they need education, for while distributing tracts last week, we discovered that two-thirds of the people we visited could not read them. This system of schooling is, nevertheless, very oppressive on many of the poorer classes; for the same law that compels the parents (in many cases widows) to send their children to school, also requires them to pay their tuition. If a girl or boy of ten or twelve years is kept at home to wait upon a sick mother or to assist father, a fine is imposed by the same law. The old practice of striking the hand for offenses is still in vogue in many places.

Schools are not free in this country, and kept up by a tax on property, as in many States of America. The consequence is, in many instances, abject poverty. The delicate forms and puny looks of the children denote a scarcity of bread. If a father is thrown out of work, through sickness, or other causes, nothing but the poorhouse is left for them to share, and there they are separated—parents from children and males from females.

I think we do not fully appreciate the blessings put within our reach at home, in Utah's peaceful vales. Mothers are too apt for any trifling cause to keep children from school, and think their fare is scanty when they have an abundance of good substantial food. There are thousands of grown people, as well as children, in this country, who, if they had enough of just such food to satisfy the cravings of nature, would feel thankful, and they would not manifest such depravity, and such vicious dispositions. The depravity may be easily accounted for, when we see so many fathers, and mothers too, habitual drunkards, carousing at all hours of the night, bound by the fetters of King Alcohol and ignorance, chanting in their drunken revelry the old song: "Britons never never shall be slaves."

I feel thankful that my children are far away from such scenes. I am willing to be deprived of their society for a time, and labor to preach the gospel and to help gather out the honest poor who yet remain in Babylon.

Since my arrival in this my native land on the 9th of June, last, I have been visiting my relatives and gathering up genealogical records.

More favorable views and feelings are entertained by thinking people in relation to our faith and practice than heretofore. The work of baptizing is steadily progressing, and I may say a good spirit prevails throughout this mission.

Your brother in the gospel,  
JAMES L. BUNTING.

## OUR SOILS.

BY J. L. BARFOOT.

AS the question is frequently asked, "How can soil be tested, so as to ascertain its chemical constituents?" it will be well to show a simple method of determining the relative proportions of ingredients of different soils. If we accurately weigh, say a pound of earth, taken from various parts of the surface, so as to fairly represent its average worth, we may then heat and dry it slowly, but thoroughly, at a temperature a little above that of boiling water. We may then weigh it again, and note the amount of loss, which may be set down as water. The remainder may then be carefully burned in an open vessel, so as to admit the air freely to the mass, which may afterwards be weighed, and the loss of weight be set down as vegetable matter. We may then place the mass in a porcelain or glass dish, after it is carefully weighed, and add muriatic acid to it. This will enable the lime to be dissolved and "leached" out with water. If carbonate of lime predominates there will be visible effervescence. If the mass partially dissolves, the soil does not abound in lime. The mass may then, after being carefully washed in several waters, be dried and weighed, as cautiously as at the commencement of the assay, and the residuum may be set down as silica (sand), or insoluble matter.

The different soils are designated as follows:

Argillaceous soil, 50 per cent. clay. Loamy soil, 20 to 50 per cent. clay. Sandy soils, not more than 10 per cent. clay. Marly soils, 5 to 20 per cent. calcareous (lime) matter. Calcareous soils, 50 per cent. and upwards lime. Humus soils, those in which vegetable mould is abundant.

The fertility cannot be determined always by the chemistry of a soil. Alumina (clay), although it forms no part of plant food, absorbs and holds water and ammonia, and may thus be very beneficial to plants. A subsoil of clay may thus be brought to the surface with advantage. A sandy subsoil may in like manner be useful to supply silica to plants. Lime may be needed in some soils and applied in the form of marl, or shell rock, with advantage, as it frequently contains soluble salts of lime. One of the reasons why our lands are so fertile and adapted for so many varieties of food plants, is the large variety of soluble ingredients it contains, by reason of the decomposition of our rocks and the washing down of the same by the waters stored away for us in our mountains.

THE master purpose of a true man's life is to be useful to others. There is no duty so mean that will not be ennobled by this motive. There is no function so dignified that it will not receive from this motive fresh dignity.

Hear as little as possible of that which is to the prejudice of other people.



## THE GOSPEL PRINCIPLES.

BY DANIEL TYLER.

IN writing for the JUVENILE INSTRUCTOR, a few plain, simple facts only can be given in a brief article. In addition to what has been said before on the subject of baptism for the dead, I will refer to the case of the thief on the cross. Jesus said to him, "this day shalt thou be with me in paradise." This is often quoted to prove that the thief went right into heaven with Jesus as soon as he was dead. Nothing is, however, further from the truth. That both went to the same place, I will not dispute; but that place was not where God the Father and Jesus, our elder Brother, reside. The Spirit of Jesus went to the spirit world between the time of His death and resurrection, as will be presently shown. No doubt that many, both before and after the crucifixion, in their dying moments, called upon God for mercy and salvation. But His purposes are governed by laws which are immutable and unchangeable. One of those laws declares that "every man shall be rewarded according to his works," which means, "according to the deeds done in the body," and not according to his dying words. Such kind of repentance is not taught by the gospel, but is one of the dogmas of this priest-ridden generation. All will be weighed in the balance, and if good preponderates, they will be rewarded according to the balance in their favor.

As to where Jesus and the thief went after death, or between death and the resurrection, we will let the Apostle decide. Peter says Jesus went and preached to the spirits in prison—the antediluvians. Jesus told the penitent thief he should be with him in paradise. This simply means the unseen world—sometimes called hades, prison, hell and the spirit world. Jesus had not time then, while on the cross, to enter into explanations, but as He was about going to preach to other sinners, many of whom were doubtless penitent in their last moments like himself, He told the thief he should be with Him, where of course, he would hear the gospel as preached to them. But this did not mean in heaven; for, after Jesus arose, and Mary was about to embrace Him, He told her plainly not to touch Him, for He had not yet ascended to His Father.

"WASTE not, want not," is a grand old proverb. "He that is faithful in little is faithful in much." It is true enough that a person who takes no care of materials committed to his hands by an employer will not be careful of his own property. Economy and wastefulness are habits that will influence us whether with our own substance or that of another. As a rule, the man or boy who takes care of his employer's goods will be likely to look after his own, and is on the road to prosperity. Some men are worth more than others, simply because they waste nothing. If an employer be wealthy, and stock abundant, that is no excuse for waste or carelessness. Loss is loss, and robbery is robbery, whether it be much or little. It is forcibly said that "Heaven allows nothing to be destroyed."

There has not been a single drop of water wasted since the creation. The decomposed elements of this autumn will supply aliment next spring. Economy, rigid economy, is one of the laws of nature, and we shall not realize the "good time coming" until we are careful and economical.

## WANTED-A BOY WITH TEN POINTS.

1ST, honest. 2nd, pure. 3rd, intelligent. 4th, active. 5th, industrious. 6th, obedient. 7th, steady. 8th, obliging. 9th, polite. 10th, neat. Fully one thousand first-rate places are open for one thousand boys who come up to the standard. Each boy can suit his taste as to the kind of business he would prefer. The places are ready in every kind of occupation. Many of them are already filled by boys who lack some of the most important points, but they will soon be vacant. One is in an office not far from where we write. The lad who has the situation is losing his first point. He likes to attend the circus and the theatre. This costs more than he can afford, but somehow he manages to be there frequently. His employers are quietly watching to learn how he gets so much extra spending money; they will soon discover a leak in the money drawer, detect the dishonest boy, and his place will be ready for some one who is now getting ready for it by observing point No. 1, and being truthful in all his ways. Some situations will soon be vacant because the boys have been poisoned by reading bad books, such as they would not dare to show their fathers, and would be ashamed to have their mothers see. The impure thoughts suggested by these books will lead to vicious acts; the boys will be ruined, and their places must be filled. Who will be ready for one of these vacancies? Mind your ten points, boys; they will prepare you to step into vacancies in the front rank. Every man who is able to employ a boy is looking for you, if you have the points. Do not fear that you will be overlooked. A young person having these qualities will shine as plainly as a star at night. We have named ten points that go toward making up the character of a successful boy, so that they can be easily remembered. You can imagine one on each finger, and so keep them in mind; they will be worth more than diamond rings, and you will then never be ashamed to "show your hand."—*Selected.*

LEARN TO SAY NO!—It is a little word—simply the sign of negation—one of the easiest words to spell in the whole English language—and yet in many cases, and to many people, the very hardest to pronounce. To some easy, pliable, and complacent natures it requires a great amount of moral courage to say no. Often the same people who can go into battle unterrified, find it beyond them to resist the tempter who would beguile them from the ways of rectitude; not at all because vice is attractive to them, but because they lack the resolution to say no.

The noblest men the world has ever seen have been those who could, when the need arose, say no, even if they estranged friends and aroused the fury of their foes. In the history of nations, nearly every great reformatory act has been the result of the noble decision of some individuals who were brave enough to refuse conformity to wrong, and resolute enough to decline to submit to oppression.

Learn the lesson then, ye timid souls who miss the good because ye dare not refuse the evil. Be brave, be strong, be resolute and decided; and, when occasion demands it, boldly and manfully say—No!

True sport is never cruel. To take the life of even the lowliest creature for fun is a wickedness from which a true boy will shrink. The manly heart is as kind as brave.

## THE SACRED CUBIT.

BY BETIL.

THERE has been a great deal of guess-work heretofore about the use of the Great Pyramid at Geezah. The prevailing opinion was that it had been intended for a tomb for one of the ancient kings of Egypt. Discoveries have recently been made which have led to the inference that it had far more important uses than that; in fact, that it was an observatory, built upon mathematical principles, and designed to perpetuate through all succeeding time a correct knowledge of the measurement of the heavens and of the earth. For this reason it appears to have been designed, which is an evidence to us that men had access to much greater intelligence in ancient times than had been supposed.

Speaking on this subject, the Rev. Mr. Mackay says, in his work on "Facts and Dates:" "Those of our race who had not degraded themselves with the loathsome idolatries of the nations, and who reverently cherished the primeval revelation vouchsafed by the Creator to our species, were, *by some means or other*, most certainly in possession of that grand secret (that of the use of this pyramid) which, for the last two thousand years, science has in vain been endeavoring to discover."

It is found that the measure by which the proportions of the great pyramid were determined is an exact proportional to the axis of the earth itself. This is a very important thing, for it is thus in harmony with natural standards of measure, such as are used by Deity. This pyramid standard measure is called the "sacred cubit," as it is found that the standard "divinely recognized through Moses" was the same as that of the pyramid. The sacred cubit was the pyramid cubit. The four homers and the sacred ark were each equal to the pyramid standard of measure.

As a necessary consequence of this discovery, a large number of important facts have been brought to light; things hidden have been made manifest; and it is reasonable to expect that other equally important things will be made known, now that the key to the knowledge of the ancients is found.

The sacred cubit is in length rather more than twenty five inches (25 025 inches) of English measure. It is the one ten millionth part of the length of the radius of the axis of the earth at the poles. How the ancients knew this, is at present not ascertained. The reverend writer, above quoted, says, "by some means or other," and he is evidently impressed with the idea that God had made it known. We can readily believe this, for that was at a time when men used to converse with God. No higher or more reliable standard of extreme precision could be given to man than the measure of the polar radius, for all other terrestrial and celestial things relating to the earth are in proportion to this natural standard. So important are the discoveries made recently by means of the sacred cubit that men are surprised to think that the uses of the great pyramid have been so long concealed. Men can now accurately determine the distance of the earth from the sun, and a large number of other interesting facts relating to the earth and the heavens. And one thing is very noticeable, that all the great discoveries made by men are confirmatory of the truths revealed to man, so far as they relate to them. This is true in reference to the ancient scriptures and those which have been given for our guidance to-day.

## Chapter for the Little Ones.

## DANGER OF BAD COMPANY.

Boys and girls should be care-ful to keep good com-pa-ny. Man-y good boys and girls have been ru-ined by going in-to the com-pa-ny of per-sons who were not pure.

If you know boys or girls who are yul-gar—who use bad words, shun them. If you know any who steal, or tell lies, or have oth-er bad hab-its, do not go with them. If you do, you are apt to fall in-to their bad hab-its. Good ap-ples be-come taint-ed when they lay be-side rot-ten ones. So good boys and girls be-come taint-ed by be-ing with those who are bad.

A girl once asked her fath-er to al-low her to go to a par-ty. He did not like the char-ac-ter of the oth-ers who were go-ing, and wise-ly re-fused to let her go.

She thought it un-kind of him, and cried, and coaxed him to con-sent. She de-clared there was no dan-ger, and prom-ised not to fall in-to any of their bad hab-its.

At last her fath-er took up a dead coal from the fire-place and of-fered it to her. She held back her hand, fear-ing it might burn her. He said, "Take it, my child, it will not burn you."

She took it, but in a mo-ment cried out, "See, fath-er, it has black-ened my hand!"

"Yes," he said, "I knew it would soil, if it did not burn, you. Just so with bad com-pa-ny. It would taint you if it did not quite spoil you."

Eat your own crust, rather than feed on another's dainty meals; drink cold water rather than another's wine. Love or tenderness should never be put aside, when its full hands are stretched towards you; but so few love, so few are tender, that a favor asked is apt to be a cruel mill-stone around your neck, even if you gain the thing you want by the asking.

## A FABLE.

BY "FORSST KING."

On a lawn, by a cottage, on an old oak tree,  
Perched a crow, near a dove-house, where no crow should be;  
There he spluttered and caw'd, as if he were in love,  
In answer to the coo of a pretty white dove.  
He hopp'd from branch to branch, and caw'd so very gay,  
To wile her to the rookery, where his dark den lay,  
By the ruins of a castle, beside a miry slough.  
"O come, my love," he slyly croaked, "this is no place for you;  
"We live like kings, can come and go, and do just as we please.  
"While here you roost in boxes, and live on moldy peas,  
"There we have fish and fowl and carrion in store,  
"And every kind of pleasure that I can name, and more."  
Then spreading out his tail, and wings of sable hue,  
And, slyly hopping on one leg, he nearer to her drew,  
While, beckoning and bowing, in raven-loving mood,  
He cackled so politely, "I hope I don't intrude!"  
The dove surveyed his ebony tail, and black and glossy wing,  
And sparkling eye of gray, rimmed with a yellow ring,  
And thought a bird so noble she ne'er before had seen,  
The cropper doves, compared with him, all looked so small and mean.

So she sidled up to him, and chirped, "I'll go with you!"  
And, spreading wide their wings, to his rookery they flew.  
The ravens were surprised when they came, you may suppose,  
To see a pretty, cooing dove brought home among the crows.  
When, high upon a tree, he wantonly had set her,  
In rage the ravens flew around to kill her and to eat her.  
They pecked at her breast, till of down it was quite bare,  
When, alarmed for her life, she flew back in despair.  
Her mates were all glad to see her safe at home,  
Tho' soiled and sore; for they had grieved to see her from them roam,

With a knave so very sly, and, withal, so very black,  
That any dove might well have known he was a worthless quack.  
But, that she might know her course by them was disapproved,  
In council they all met, and a resolution moved:  
That flirting doves, henceforth, who would gallanting go,  
Disowned by them should live, while roosting with the crow;  
But that those who should repent might an asylum find,  
Yet never could they couple with any of their kind.  
And thus, alas! this dove had her folly to atone:  
While all the flock were pairing she was left alone,  
To mourn her flight of folly; and being thus denied  
The privilege of dovehood, she nun-like lived and died.

**FORCE OF THE WIND**—The force of the wind when traveling at high velocities is capable of producing the most extraordinary effects on exposed objects, such as buildings, trees, animals and even bodies of water. In March, 1875, a series of destructive tornadoes visited North and South Carolina and Georgia, and Sergeant Calver, of the signal service, was ordered to investigate their character and effects. Among other remarkable instances of the wind force, he reported that a rock weighing 18,000 pounds, and having 34 square feet of exposed surface, was moved 7 feet. A pine log weighing 1,200 pounds, and with 35 square feet of exposed surface, was carried a quarter of a mile. A pine board was driven through a telegraph pole. A bale of cotton weighing 500 pounds was carried a quarter of a mile. The sergeant observer calculated the following degrees of force for the relative velocity of the wind: Pressure, 26.9 pounds per square foot of exposed surface; velocity, 73.3 miles per hour; 30.5 pounds, 78.1 miles; 77.7 pounds, 124.6 miles. He further estimates that some of the results could not have been produced by a wind traveling at less velocity than about 70 miles an hour.

## CHILDREN'S SAYINGS.

A FRIEND of mine has two bright little boys—Freddy, between three and four years old, and Willie, about five. A chronicle of their doings and sayings would fill a volume; but two specimens must suffice:

Both were very fond of milk, and a mug of it always completed their supper. But, while in the country last summer, it so chanced that they one day saw the girl milking.

"There, Willie," said Freddy, "you see that, do you? I do not want any more milk after the cow has had it," and he withdrew very much disgusted.

That evening, when their mugs of milk were placed on the table, both stood untouched. A reason of this phenomenon being asked, Freddy simply declared that he did not want any milk after the cow had had it, but further refused to explain. Willie, however, told of the discovery of the morning.

The mother then explained to them that the milk did not come to them second hand; that the cow ate grass, which was changed into milk by a wonderful chemical process, akin to that which produced everything in nature. In the light of this explanation, Willie was satisfied, but Freddy still turned up his nose at the milk, sticking to the original proposition.

After supper, Willie, who on these important occasions, always acted as expounder, took his brother aside into a corner.

"It is all right, Freddy," he said, "and you can just go on drinking your milk again. The cow eats grass and that is what makes it. Now, if the cow did not eat the grass, you would have to, you see. That is what the cow is for."

Freddy resumed his evening draughts. To his mind the only alternative was eating grass, and from that he shrank.

## AN INTERESTING COIN.

AN interesting silver medal has been presented to the Deseret Museum by Professor Sewell, M. E., of which the following is a description:

It is a little larger than the old Spanish milled dollar. On the obverse there is a fine bust, facing to the left, and surrounded by the legend, FRID: AUGUST: D: G: DUX: SAX: ELECTOR. On the reverse, in fine relief, the old mining processes of the last century are represented in a very interesting manner—smelting, concentration and other metallurgical operations, surrounded by ZUR ERMUNTERUNG DES FLEISSES. In exergue, BERG ACADEMIE ZU FREIBERG WARD. GESTIFTET D. B. NOVEMBER, 1765. The value of the coin was that of a Saxon dollar, X. FINE F. MARK.

It was coined of chemically pure silver, by order of the Elector of Saxony, in commemoration of the opening of the school of mines at Freiberg, in Germany, and for the encouragement of mining industry. Mr. Sewell, who gave this coin, is a graduate of that college, and he has presented it to our Museum as a memento of his residence here, in connection with mining operations.

BAD habits are the thistles of the heart, and every indulgence of them is a seed from which will come forth a new crop of rank weeds.

GREAT effort from grand motives is the best definition of a happy life. The easiest labor is a burden to him who has no motive for performing it.

## THE SWEET, SWEET STORY.

(A Favorite Sunday School Song.)

ARRANGED BY A. C. S.

*Semplice.*

1. I think, when I read that sweet sto-ry of old, When Je-sus was here among men; And  
 2. I wish that His hands had been put on my head, That I had been placed on his knee, That  
 3. Yet still to my Savior in prayer I may go, And ask for a share in His love; And  
 4. In that beau-ti-ful place He has gone to pre-pare For all who are wash'd and for-giv'n; And  
 call'd lit-tle chil-dren as lambs to His fold, I should like to have been with them then.  
 I might have seen His kind look when He said Let the lit-tle ones come un-to me.  
 if I thus earnest-ly seek Him be-low I shall see Him and hear Him a-bove,  
 man-y dear chil-dren are gath-er-ing there—For of such is the king-dom of heaven.

## COMPLIMENTARY.

A YOUNG subscriber writes to us from Logan, Cache County, over the signature of "Ichabod," expressing his gratitude for the many useful lessons he has learned and the information he has received from the pages of the INSTRUCTOR. After an eulogy in prose, he closes with a few complimentary verses, addressed to the INSTRUCTOR, which, as his first effort in the line of poetry, have sufficient merit to warrant us in encouraging him to try again, upon some other subject.

Here are his first three verses:

Oh emblem of truth, how we hail with delight,  
 The time of your coming on Saturday night;  
 When we read from your pages of prophets of old  
 Of mercies and blessings of God, long foretold.  
 You teach us great wisdom, you teach us to know  
 The dutiful path in which we should go  
 When our day's work is done, and the time comes to rest  
 And sit down to read, with your teachings we're blessed.  
 How happy we, children of Zion, should be,  
 That we have the chance of learning from thee  
 The things which the Father desires us to know,  
 To lead us along in the way we should go!

It is easy enough to find plenty of men who think the world owes them a living, but hard to find a chap who is willing to own up that he has collected the debt in full.

"UTAH'S BEST CROP."—The song, "Utah's Best Crop," by "Yam," published in our last number, was written for the tune of "The Mistletoe Bough."

THE answer to the Enigma published in No. 16 is CHRISTOPHER COLUMBUS. Two typographical errors occurred in it, and were not noticed until the whole of the issue was printed off, but notwithstanding this, it was solved by Elvira Burnham, Richmond; Edgar M. Allred, St. Charles; Annie Kathrine Madsen, Gunnison; M. H. Dalley, Summit; Wm. G. Brewer, Hennefer; Chas. H. Bliss, Temple Rock Quarry; John Walton, Jr., Isabella Walton, Mill Creek; Geo. H. Draper, Herriman; Frank Bybee, Manti; J. Maxwell, E. T. City; E. J. Cottrell, M. A. Brough, E. White, West Porterville; W. H. Laws, Johnson; J. Colledge, Lehi; F. J. W. Hewlett, J. Burrows, H. J. Wallace, W. R. Wallace, Salt Lake City.

YOUNG correspondents from different parts frequently send us Puzzles, Charades, etc., with a request to publish them, and yet fail to send us the answers to them. If published as sent, the editor might be as badly puzzled as any of the readers to tell the correct solution. Any such composition, sent for publication, should be accompanied by the solution, for the editor's convenience.

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